606 Since the son-in-law has the social status of a son in his wife's family, he has the right to expect his father-in-law to sponsor his career, even more than he expects this of his own father.

A daughter-in-law is expected to regard and treat her husband's father very much as her own father.

603 Grandparent and Grandchild. Because of the great difference in age between these generations, great respect is theoretically due grandparents. In practice, this may be flouted and great indulgence shown to grandchildren. Grandparents quite frequently help in rearing their grandchildren, tell them stories and teach them the Buddhist precepts.

The Life Cycle of the Individual

843 828 Birth and Infancy. When a woman is pregnant her dreams are considered to be especially significant. She is expected to remember those dreams that concern what her child will be like. The welfare of the child is forecast by some dreams. A dream of only one of things that normally come in pairs, such as earrings, bodes ill, possibly death, of the child in infancy. If the woman dreams of her viscera coming out it is indicative of a great future for the child. Persistent dreams of a particular deceased individual are indicative that the child will represent his reincarnation. In all forebodings of ill the normal counter-measure is to consult a Buddhist monk or an astrologer, who may give the woman an inscribed prayer (mantra) to keep or some amulet for the child to wear as protection.

843 Although village women need not avoid any specific foods during pregnancy, strong spices are regarded as harmful.

No supernatural means are employed to influence the sex of the prospective offspring. Certain signs are considered prognosticative. If the pregnant woman's stomach appears pointed, a boy will be born; a flat, broad stomach indicates that a girl is in prospect.

Pregnancy is considered a time of great happiness; the woman is greatly indulged and pampered by all concerned.

844 When the time for delivery approaches, any other pregnant women in the household must depart, lest their presence impede labor. Normally the woman's mother, grandmother, or aunt, in addition to a midwife, assists at birth. A fire is prepared in the room in which delivery is to take place and is maintained for ten days.

844 846 As soon as delivery has occurred, the umbilical cord is cut with a bamboo knife. The afterbirth is wrapped in the mother's skirt and is buried at once in the cardinal direction associated with the day of the week of the baby's birth. The mother is fed an infusion of turmeric, and turmeric paste is rubbed all over her body. She is kept close to the fire and made very warm. For three days she is carefully watched to prevent her from sleeping heavily during daylight hours.

846 The mother is treated as a delicate invalid for about one month and, in some cases, for as long as three months. She is fed only white rice and dried fish. A soup of garlic and banana stems is drunk to promote the flow

Normal and Preventative Measures.

Childbirth; MEE BWA (Fire-Birth). U Myaing gives a short description of the handling of childbirth: 844

> "In the process of birth, the umbilical cord is severed with a flat bamboo. The midwife then washes the baby, wraps it up in cloth and puts it to sleep. After delivery saffron is mixed with water and given to the mother to drink. It is also smeared on the mother's body. After one week she is given hot baths once a day for three days in succession, 'to bring out the sweat'. There are no costs for delivery. Midwives do it free of charge. However, the family is obliged to give them presents of Eingyis, clothes, etc., but never money. Furthermore, it is perfectly all right even if no presents are made."

Ma Aye Myaing gives a more complete description of the entire course of pregnancy and labour, followed by the initial treatment of the new-born infant: 843 ● 844 846

> "During the first four months of pregnancy, the expectant mother experiences occasional spells of dizziness and palpitation, and after a while begins to vomit once a day early in the morning until the time for labour. Two days before the onset of labour, pain begins to be felt in the abdomen and in the back. A mixture of saffron and water was taken internally three times a day and hot brick was applied twice a day for one week. The cost of saffron for one month is Rs. 3/-. The patient is made to perspire by boiling herbs known as "Thanat-ywet" and 'Sin-kho-ywet' in a pot and placing the pot in a covered place where the patient had to sit andperspire. The midwife visited her for seven days and applied massage to the abdomen. The umbilical cord was cut by the midwife. In cutting the cord, a silver coin was placed underneath and the cord was tied by a string. The navel cord dropped after three days. During the first week after labour, a mixture of "Yin-pya" and saffron also had to be taken to prevent haemorrhage. The infant was fed after three days, when the milk appeared. On the third day after labour, "saffron smoking" was given, and if the patient felt sleepy she had to smell "sa-mon-net". This day is known as "Thwe-thit-laung-de-ne" and is regarded as an important day. Great care is taken, as it is believed that any shock or excitment is fatal. The patient is not allowed to oversleep in the daytime. That is the reason why "sa-mon-net" is given."

[435]

Ma Aye Myaing also reported an abortion on the third month of pregnancy at Kyaunggon on their way to Rangoon. This was due to the rigors of the evacuation. No treatment was taken.

Menstruation; YAR THI LAR. (Season-coming). Menstruation for Ma Aye Myaing started at the age of fifteen years, then disappeared for seven months, after which it appeared again and has occured regularly since. For this, she takes a mixture of jaggery and ginger. Jaggery for one day costs one anna and ginger costs .33 annas. The black longyi worn at this time absorbs the discharge and does not show the stain. The upper classes in towns now use western pads in public, but black longyis are still in use in private. 841 [177]

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
AP1 Burma
Burmese AP4

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THE LIFE CYCLE OF THE INDIVIDUAL

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When the time for delivery approaches any other pregnant women in the household must depart, lest their presence impede labor. Usually the woman's mother, grandmother, or aunt, in addition to a midwife, assists at birth. A fire is prepared in the room in which delivery is to take place and is maintained for ten days.

As soon as delivery has occurred, the umbilical cord is cut with a bamboo knife. The afterbirth is wrapped in the new mother's skirt and is buried at once in the cardinal direction associated with the day of the week of the baby's birth. The mother is fed an infusion of turmeric, and turmeric paste is rubbed all over her body. She is kept close to the nearby fire and made very warm. For three days she is carefully watched to prevent her from sleeping heavily in daylight hours.

The new mother is treated as a delicate invalid for about a month and, in some cases, for as long as three months. She is fed only white rice and dried fish. A soup of garlic and banana stems is drunk to promote the flow of milk. She is not permitted to read, sew, or to do anything that will "arouse or stir the blood."